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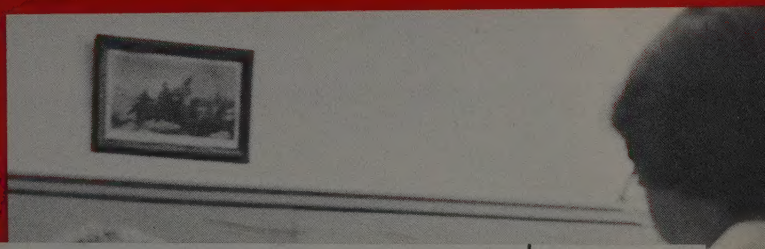

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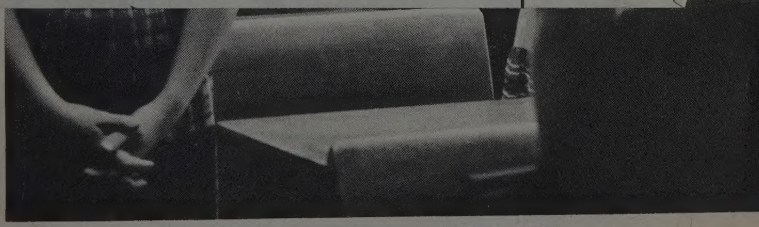

CHILDREN PRAY IN SCHOOL

Some states have forbidden it

Vol. 42, No. 1

OCTOBER 7, 1959

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Tomorrow's Church

WHEN I picked up the telephone, the guttural voice on the other end of the wire said, "This is Nikita Khrushchev."

"Yes, Mr. Khrushchev," I replied. "What can I do for you?"

"We have a problem, Mrs. Simons. We don't know whether to serve ice tea or bottled soda at the Luther League picnic. We prefer soda but we hate to take that much money out of the treasury."

THE VOICE had changed into the familiar voice of one of our Luther Leaguers. We solved the problem of what to drink at the picnic and I returned to the living room and the book I was reading.

My husband and I are Luther League sponsors. We took the job with fear and trembling, but we soon found that the eager, active youngsters were ready follow the examples set by their elde

Too often the grown-up members a congregation take their responsibilit too lightly. They say, "The church v always be there." Perhaps the chu will—but the young people won't. It v be too late to set them a good examp

TO SEE A CROWD of young people w shiping and working together in church is a wonderful experience. Of people say, "I don't know what the wo is coming to."

I know what the world is coming It is coming into the hands of these you people. We must help them prep for it.

—MARY SIMON

The LUTHERAN News Magazine of the United Lutheran Church in America

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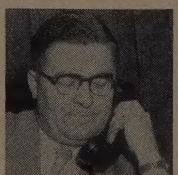
THIS WEEK . . .

● THE GEORGES, JACKS, AND HAROLDS about whom Howard Logan writes in this issue (*page 11*) are meeting this month at South Bend, Indiana, where United Lutheran Church Men hold their convention. They'll talk a lot about how to integrate the work of their auxiliary more closely with the life and work of the church it serves (*page 46*). And they'll listen with interest to the contention of their executive secretary that while they can do many jobs in their congregations, they've got to have somebody to show them how. That somebody, says Mr. Logan, is the pastor.



ALTON MOTTER returned from a preaching tour through Britain with a book full of notes. They're summarized in his report which begins on *page 14*. As a former editor (*The Pulpit* magazine), he has an eye for the things that constitute a trend in the life of a church. Pastor Motter, until recently co-pastor at Messiah Church in Denver, began as associate executive secretary of the Minnesota Council of Churches on Aug. 15. He has taught in the past at Hamline University, St. Paul, Chicago Lutheran Seminary and Bethany Biblical Seminary in Chicago and was executive secretary of the Chicago Sunday Evening Club for five years.

● PRAYER AND BIBLE READING in Pennsylvania schools got an amber light—proceed with caution! Permission to continue was given by the courts after an earlier decision had ruled the practice unconstitutional. Our cover shows children in a fifth grade class at Hershey, Pa., starting their day's session by reciting the Lord's Prayer. The story is on *page 6*.

THE CHURCH IN THE NEWS

Khrushchev "quotes" Bible

Americans were accustomed to politicians who used pious phrases and called upon God during campaign speeches. Still, it was somewhat of a surprise last month when the political leader of atheist Russia did the same thing.

A dozen times during his U.S. tour, Premier Nikita S. Khrushchev spoke of God. Twice he quoted the Bible—once correctly and once in error. In San Francisco he said that Russia had "complete equality such as preached by Christ. We have taken a lot of Christian precepts, such as 'Love thy neighbor.'" In Los Angeles the Communist leader went astray in his biblical excursion. "You know that the first commandment of the Christian religion says, 'Thou shalt not kill,'" he told his audience. Addressing the United Nations in New York, he made the Bible seem a Russian book. "As the Russian saying goes, 'What you sow, that shall you also reap,'" he said.

God has given him good health, the Soviet leader said in Washington. He told New York businessmen, "If you like capitalism, and I'm sure you do, God's with you. Continue in your efforts." To the farmers at Coon Rapids, Iowa, Mr. Khrushchev admitted, "God has helped you a lot. He has given you good soi But you mustn't think God is helping yo only. God is helping us too, because w are developing quicker, and God there fore is on our side. God helps the in telligent."

Charged with hypocrisy

Though he closed his eyes and bowe his head when a Presbyterian ministe pronounced an invocation at a Pitts burgh dinner, the Russian turned dow an invitation from President Eisenhowe to go along to church services at Gettys burg. Religious remarks could be cen sored out of news reports sent back t Russia, but Reds would scarcely under stand accounts of their leader singin hymns in a Presbyterian church.

Critics attacked sharply Khrushchev' "hypocrisy" in speaking of God. Lon don's Roman Catholic *Tablet* said, "He i ill-advised if he supposes that remark of this kind will endear him to the Chris tian world . . . They can seem little les than deliberate mockery." The weekl *Pittsburgh Catholic* said, "Nothing coul be more convincing evidence of the cyn ical nature of the Soviet Premier, a self proclaimed atheist."

Opposition to the visit dwindled. A fundamentalist protest rally in a Phila delphia stadium that seats 30,000 drew only 1,100 and ran in the red. Two col lections brought in $1,700 while spon sors said the affair had cost $5,000. Ro man Catholic Bishop James E. Kearney of Rochester, N. Y., called the visi "distasteful" but added that it was "neces sary to relax existing tensions." Other of the Roman Catholic hierarchy mad similar statements. Pope John XXII told a Rome audience that he "wel comed the meetings of representativ personalities taking place these days" an hoped they would lead to "somethin

ally useful for the human, earthly and cial order."

ardinal may resume office

Archbishop Aloysius Stepinac of Zag- b had in 1946 been sentenced to 16 ars' imprisonment by Yugoslavia's mmunist regime because of alleged llaboration with the Nazis during orld War II. Roman Catholics had rmed the sentence an indication of Red rsecution of their church. In 1953 the elate was made a cardinal by Pope us.

Cardinal Stepinac, now 61, was re- ased from prison in 1951 but has since en held under strict police surveillance his house in Krasic. He is not per- itted to have visitors or receive parcels. overnment-inspired suggestions that he ave the country have been rejected by e cardinal because he feared that he ould not be allowed to return. During e past year he has been reported suffer- g from a rare blood disorder.

Dr. Vladimir Bakaric, president of roatia and one of the top Communist leaders in Yugoslavia, told newsmen that the cardinal will be permitted to resume his church functions after his prison term expires in 1962 if he "does not commit any new offense." The official said "there have been no new manifestations of a church problem" in Yugoslavia and that "many priests no longer share Cardinal Stepinac's hostile attitude toward the state."

Africa, Germany on Graham list

Plans for Evangelist Billy Graham's 1960 "crusades" call for a three-month African tour and a month-long preaching visit to Germany, the Graham Organization announced at its Minneapolis headquarters. Meeting to plan the campaigns were the evangelist's associates, musicians, crusade organizers, publicity and follow-up men and officials of his film organization (*see photo*).

The African tour will start in January and will include Liberia, Ghana, Nigeria, the French Cameroons, Rhodesia, Kenya, Uganda, Tanganyika, Ethiopia and possibly Egypt.

TOP LEADERS OF BILLY GRAHAM'S ORGANIZATION
Evangelist meets with members of "team" to plan 1960 campaigns

Two campaigns are planned for U.S. cities. Dr. Graham will spend one week in Washington in June and one week conducting a crusade among the Spanish-speaking people of New York in November, 1960.

Major German meetings will be in Berlin, Hamburg and Essen. They will be sponsored by the German Evangelical Alliance. It will be Dr. Graham's third venture into Germany. In 1945 he conducted campaigns at Dusseldorf and Berlin, with 80,000 people crowding Berlin's Olympic Stadium for one meeting. In 1955 he spoke in five German cities.

Increased television and film coverage is planned for the Graham meetings in 1960, according to George Wilson, secretary-treasurer of Graham's association. The group will also publish a new monthly magazine, *Decision,* with the first issue to appear in January.

Bible reading to continue

A special three-judge panel of U.S. Federal Court last month had barred Bible reading and the recitation of the Lord's Prayer in Pennsylvania classrooms. The tribunal held unconstitutional a section of the state's school code which called for the reading of at least ten verses from the King James Version of the Bible at the opening of each day's session. The ruling came after a small group of parents in Abington Township, a Philadelphia suburb, had challenged the law.

With the support of Pennsylvania's Department of Public Education, the Abington Township School District filed an appeal to the U.S. Supreme Court. It also asked the U.S. Circuit Court of Appeals to delay enforcement of the tribunal's decision pending the final ruling of the higher court. The stay was granted and Pennsylvania youngsters will continue to hear the Bible read until final decision comes from Washington.

Crucifix removed from school

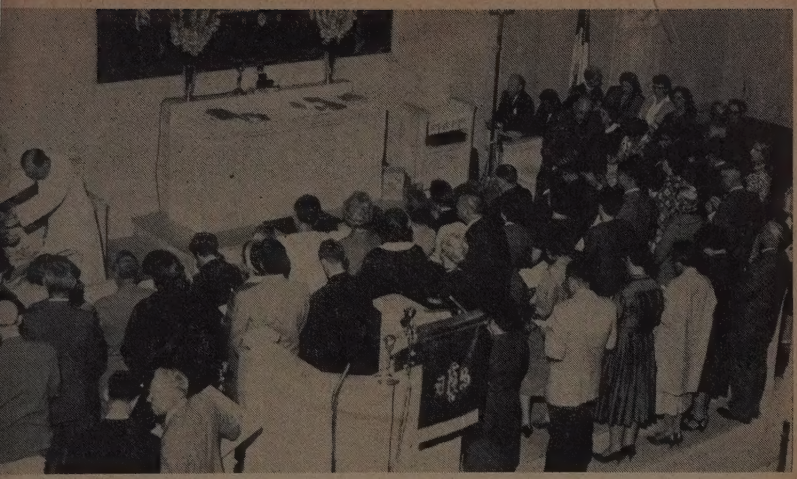
Ohio was having some unusual pro lems because schools owned by Rom Catholic parishes and staffed by garb nuns were being operated with publ funds as public schools. After this situ tion had aroused Protestant parents children at the Churchtown School, ne Marietta, the school's operation w taken over by the Roman Cathol parish.

Last month parents of children a tending the Kalida (Ohio) Elementar School lodged protests about "religiou teaching" with the State Board of Edu cation. Since it was built in 1948 by S Michael's Roman Catholic Parish, th school has been rented to the state boar for $8,000 a year. Eleven of the 1 teachers are Roman Catholic nuns. Th school has an enrollment of 382, o whom only 32 are said to be Protestan

Following protests that children wer being given Roman Catholic religious in struction, School District Superintende John Phillips removed a crucifix fro the hallway of the building and ordere changes in the geography and histor textbooks. He said the protests were th first in ten years. "We have done awa with any prayers in the school and re ligion is not a part of our schedule," h said, adding that the nuns taught religio only in special classes after school hours

"Prayer Corners" urged

A "prayer corner" and Christian mag azines and music ought to be in ever Christian physician's office, 1,400 par ticipants were told at the third Interna tional Conference on Spiritual Healing a Philadelphia last month. Dr. William S. Reed, surgeon and Protestant Epis



HEALING ORDER RECEIVES NEW MEMBERS
Chaplain Winckley (left) and Dr. Price conduct rite of laying-on-hands

pal vestryman at Bay City, Michigan, d the conference that "most doctors lieve a large percentage of their pants need spiritual uplift for their comete wholeness and health." He urged artnership between pastor and physiin in dealing with all the ills of man." Those attending the conference repreited 32 denominations. Among them re 105 clergy and 22 physicians. The nference was sponsored by the Order St. Luke the Physician, an Episcopal oup dedicated to the ministry of spiral healing. At an altar service in conction with the conference, about 100 rsons were inducted into the order by . Alfred W. Price and the Rev. Edrd Winckley of Natal, South Africa *ee photo*). Dr. Price, rector of St. ephen's Episcopal Church and warden the order, was host to the gathering. Speakers at the conference hailed the owing emphasis on spiritual healing. ey noted that the United Lutheran urch, the United Presbyterian Church and the United Church of Canada all had commissions exploring the subject.

Dr. Reed said that doctors and patients should sometimes pray together. He also recommended the healing value of private confession, "whether to pastor or psychiatrist."

ULC income reported

Benevolence contributions forwarded to the United Lutheran Church treasury by the synods for the first eight months of 1959 totaled $5,300,333, Dr. Edmund F. Wagner, ULC treasurer, reported. This marked a drop of $340,292 or 6 per cent from last year's "double apportionment" receipts. To meet the full ULC budget for 1959, income must be more than 90 per cent of last year's record total.

Apportioned budget for 1959 is $10,113,400. Receipts so far make up 52 per cent of this amount.

Lutheran World Action receipts show an 8 per cent gain over last year, with $1,045,137 contributed thus far. The

total represents nearly 58 per cent of the year's goal of $1,809,860.

Canadian Lutheran World Action receipts for eight months were $29,008 or 64 per cent of the 1959 goal of $45,445.

University's expansion fought

Plans of Roman Catholic St. Louis University to purchase 22 acres of land in a redevelopment area for campus expansion were challenged in a taxpayers' suit filed in Missouri Circuit Court. Plaintiffs, who said they represented no organization, charged that the institution is sectarian and therefore ineligible to purchase public lands. Earlier the St. Louis chapter of Protestants and Other Americans United for Separation of Church and State indicated opposition to the university's purchase of the land.

The Jesuit university was the only bidder for two tracts in the 465-acre Mill Creek Valley area being redeveloped. It planned to pay $535,800 for the acreage, which adjoins the present campus.

A similar situation existed in N York when Fordham University, a R man Catholic institution, sought to p chase land in the Lincoln Square re velopment project. After a long co battle, the university's right to buy t land was affirmed.

Charges called false

"We are paying at least as much the land clearance authority is chargi any other private developers for simil adjoining property," declared the Re Paul C. Reinert, university presider "The price was arrived at in the sam way as by all developers in the Mill Cre area."

The Missouri Supreme Court has rul that where land is sold at the fair mark value there can be no question of gra or subsidy to the institution purchasi it, Father Reinert continued. He sa that "responsible Protestant and Jewis leaders have announced their support the university's position."

EXCHANGE STUDENTS FROM TANGANYIKA ARRIVE IN U.S.

Six African students who will attend Lutheran colleges here are among 17 foreig students sponsored by National Lutheran Council's International Exchange Progra

raeli bond sales scored

Zionist organizations had announced at a drive to sell bonds for the State Israel would be conducted in more an 1,000 U.S. synagogues during the gh holy days of Rosh Hashanah and om Kippur. Abraham A. Redelheim, esident of the Zionist Organization of nerica, said that for several years it d been the custom in some synagogues r the rabbi to appeal to worshipers to rchase the bonds. He noted that apals for worthy causes were frequently ade from synagogue pulpits.

Sale of Israeli bonds in synagogues ring the holy days was a "desecration," sponded Clarence T. Coleman, Jr., esident of the American Council for daism. "It is inconceivable that any ch exploitation will be permitted."

His council "recognizes the urgency of e economic problems of Israel," Mr. bleman continued. "But it is presumpous to suggest to any citizen of the nited States that because he is of the wish faith he has a religious obligation buy these bonds." He called on Americans of Jewish faith to make a ear separation of the spiritual values their historic faith from the politicalonomic interests of the foreign State Israel."

surance firm's control sought

Many Lutherans at the turn of the ntury had shunned life insurance. They ld that it showed lack of trust in God. radual change was sparked by the orization 42 years ago of Lutheran rotherhood, a fraternal life insurance ciety organized in Minnesota.

With 600 agents and more than one llion dollars of insurance in force, the ciety now ranks among the 70 top surance firms in the U.S., stands sec- nd among fraternal insurance groups. It limits its policies to members of Lutheran churches. Large grants are made each year for scholarships to Lutheran institutions and for other church purposes.

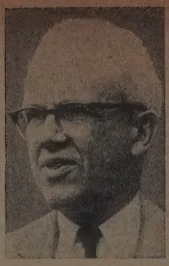
This month a battle for control of the organization loomed. At the annual meeting on Oct. 28 an opposition group headed by Chicago lawyer Russell H. Matthias hoped to oust Minneapolis lawyer Carl F. Granrud from the presidency which he has held for eight years. Board chairman for 37 years has been former Minnesota Governor J. A. O. Preus, Missouri Synod layman. Presidential nominee of the opposition is Val Bjornson, Minnesota State treasurer.

Jews plan preaching missions

A nationwide preaching mission campaign to bring 2.5 million unchurched Jews into synagogue membership has been launched by Reform Jewish groups. Dr. Maurice N. Eisendrath of New York, president of the Union of American Hebrew Congregations, told 1,200 "evangelism workers" at the opening rally in the Bronx that only 60 per cent of the Jewish population in the U.S. has synagogue affiliation.

Those attending the rallies are given pamphlets on Reform Judaism; information about Jewish ritual, customs and practices; and cards urging them to affiliate with the synagogues. The pilot campaign was jointly sponsored by the Union, the Central Conference of American Rabbis, and the New York Federation of Reform Synagogues.

"Reform Judaism has revitalized the passion for social justice which lies at the heart of the Jewish tradition," Dr. Eisendrath said. "It has created a living and relevant faith which draws upon the creativity of modern life in a democratic setting."



WASHINGTON

By ROBERT VAN DEUSEN

DISARMAMENT PROPOSALS

NIKITA KHRUSHCHEV'S speech before the UN General Assembly, which he had announced as a new proposal for disarmament, was disappointing. It was a composite of earlier proposals, dressed in glowing generalities, without the specifics necessary for serious consideration.

What captured the headlines was the suggestion that all nations disarm completely in four years. This focused world attention on the need for immediate action. But the lack of any new proposal to break the deadlock on inspection neutralized the Soviet initiative.

Khrushchev's plan called for destroying all types of armaments — nuclear, rocket, bacteriological, and chemical — and outlawing the manufacture of replacements. This would take place in three stages: 1) establishment of manpower ceilings in the armed forces of the great powers (1.7 million for the U.S., the Soviet Union, and Communist China, and 650,000 for Great Britain and France); 2) withdrawal of armed forces and bases from foreign countries; and 3) prohibition of air forces, nuclear weapons, and outer space missiles.

THE RESULT, according to the Soviet premier, would be "that land armies, navies, and air forces shall cease to exist; that general staffs and war ministries shall be abolished; that military educational establishments be closed."

He made a token recognition of th desire for international inspection b saying that there should be a control o ganization in which all states would hav membership. But instead of setting u machinery which would function durin the various stages, Khrushchev propose that the establishment and operation c the control body be deferred until th last phase of the plan was reached.

British plan

THE FURORE and publicity which at tended Khrushchev's General Assembl speech overshadowed the fact that more realistic plan had already bee submitted by British Foreign Secretar Selwyn Lloyd. Like the Soviet plan, th Lloyd proposal would eliminate all weap ons of mass destruction and would re duce armaments and manpower to th levels required for internal security.

The British plan differed from th other in providing step-by-step interna tional control and inspection. The prog ress toward disarmament would star with a ban on nuclear tests, then proceed to a cut-off of nuclear weapons produc tion, limitation of armed forces, destruc tion of nuclear weapon stockpiles, and reduction of manpower to the interna security level. The international contro agency would assure compliance with each step by all states before the next step was taken.

Another difference was that the Lloyd proposal included the protection of smaller states after total disarmament, not only from being overrun by a neighboring big power but also from "spontaneous uprisings" engineered by another country. The control agency would have under it an international police force which would use certain types of armament for maintaining world peace.

OWARD L. LOGAN,
XECUTIVE SECRETARY, UNITED LUTHERAN CHURCH MEN

Let George Do It

and Jack, Harold and Eddie will try it too

A MAN CAME to my office a few weeks go and poured out his disgust. The man as pastor of a congregation of more an 1,000 communicant members. The ongregation had scheduled a series of area meetings to revitalize its life and rograms. "We needed 50 lay leaders to esent the causes of the church at these eetings," said the pastor, "and the most could come up with were ten."

I told him, as gently as I could, that rhaps he had been looking for people ith unusual skill and such people are re anywhere. "Of course they've got to skillful," my visitor replied. "They've ot to know the church, our programs nd our problems, and they've got to be ble to communicate with a group. They ust be leaders."

I suggested that leaders are not found e way you pick a four-leaf clover—at they must be developed, trained, ursed along until they're ready. He rugged his shoulders and said: "With all the million things I've got to do I can't be a nursemaid to grown men."

I'M NOT WITHOUT SYMPATHY for this man. I've known pastors serving as construction superintendents and escrow clerks, fund raisers and budget-builders, audio-visual operators and choir directors, chauffeurs and typists, gardeners and flower arrangers. But I can't help feeling that these pastors have no one to blame but themselves. Many things pastors do outside their specific pastoral duties they need not do.

I wouldn't make this statement if I didn't have specific instances in mind where major obligations were removed from the shoulders of the pastor and accepted by the laymen. I'm thinking of people like George Benton of St. John's Church in a town in Pennsylvania. George is chairman of the church vocations committee formed by the congregation's United Lutheran Church Men.

The committee takes charge of all activities connected with church vocation programs. It presents the cause of church vocations at an annual affair to young people and parents, discusses them with interested youngsters, provides guidance counseling and even tutoring services. The committee functions under the general guidance of the pastor but otherwise entirely on its own.

Or let me introduce you to Jack Durant who belongs to a church 30 per cent of whose confirmed members did not commune. Jack was encouraged by his pastor to try the ULCM's King's Men Crusade. Each agreed to bring one other man to a meeting. They met—four men. They met again a week later, and again each of the four brought one man. Now they were eight.

The crusade, which emphasizes worship at church and home, was a success. Attendance at services went up. The percentage of noncommuning confirmed members went down, baptized membership increased 21 per cent.

THERE WAS Harold Crawford, vice president of the local bank and a lukewarm member of First Church. But when the pastor asked him to help with the financial administration of the church, he got interested. Harold wasn't put in charge right away. He received training in church doctrine, Bible study, church organization, benevolence and stewardship programs. Today he is financial adviser to the church council. The pastor no longer has to concern himself with loans and budgets.

Eddie Walsh was employed in the duplicating department of a large concern. When the pastor found out about it at the congregational visitation, he asked him to help with mimeographing. Eddie was briefed on church vocabulary and terminology and took over.

Jack Bussell is a high school teache and member of a United Luthera church. His pastor has an M.A. degre in religious education and had supervise the parish education program until th congregation had grown to a point whe all his time was taken up by pastora duties.

Jack was not anxious to take on th job as superintendent of Sunday schoo He said "no" a few times when the sub ject was brought up casually during th handshake at the church door on Sunda morning. But when the pastor called o him and explained that membership i the church carries responsibilities tha could not be shaken off easily, Jac stopped saying no. He's the right ma for the job and he loves it.

PEOPLE LIKE George Benton, Jac Durant and Harold Crawford didn't jus happen. They had to be discovered, cha lenged, and trained by the pastor. H made the selection and prepared then for the job. But then they could tak over.

Some leaders in the Lutheran church have recently expressed concern over th widening gap between the laymen an the pastors. We're a pastor-church, the say. Others point at the trend toward greater emphasis on liturgical practice as an indication of the separation betwee laity and ministers.

I get around our territory in the course of my work and I don't see that widening gap at all. What I do see is need fo closer contact between the pastor an the potential lay leadership. One way o meeting this need would be through breakfast, lunch, or dinner meetings o the pastor with small groups—not more than three to six men at one time. The men in each group should have common points of interest. The idea is to make them feel completely at ease, to give

. . . GIVE THEM A CHANCE TO TALK ABOUT THEIR CONCERNS

iem a chance to talk openly about their
iterests and concerns. Putting people of
ntirely different backgrounds and inter-
sts together wouldn't serve the purpose.

A weekly meeting of this informal kind
ould greatly contribute to the develop-
ient of mature Christian men. Basic
hristian teachings and leadership tech-
iques could be discussed. Problems
aced by the church could be examined.

I HAVE NOT HEARD of any Lutheran
ongregation where this kind of work is
eing done in small groups. I know of a
Iethodist minister, Pastor Robert Raines
f Aldersgate Church in Warrensville, Ohio, who's been using it and says that he is getting out of those meetings at least as much as the laymen do. They keep him from "spiritual isolation" and give him a fellowship "I couldn't do without."

There is really nothing new about this idea. We read in the gospel that Jesus preached to the crowds. But when his ministry neared its end, he trained small groups of men. So did Paul, who spent months working with small groups in Galatia, Corinth, and Philippi. As he wrote to the Colossians: "We teach everyone we can, all that we know about him, so that, if possible, we may bring every man up to his full maturity in Christ."

English Churches Are Striving To Live in the Present

By Alton M. Motter

"America has become the political leader for the free peoples of the world," a young vicar of the Church of England told me in London last month. "But we would like to believe that we can continue to provide the world's moral leadership."

This is the hope of many Christian leaders in Britain today. To appraise the chances for a realization of their hope, the strength of the church on the British Isles and the state of religion in England must be evaluated. I was among ten American clergymen selected by the National Council of Churches as "exchange preachers" in England and Scotland this summer. Some of my observations may help to put the state of church and religion in Britain into focus.

In many ways the English are more religious than the American people. But organized Christianity no longer claims their deep loyalty and commitment.

Said one churchman to me: "The church in England is like the aging mother in a family circle. The people honor and respect her for what she has been, but she no longer determines the daily course of their lives."

Something of the concern over the church's isolation was reflected when a new parish publication in the Birmingham diocese of the Church of England invited its readers to contribute their ideas on the subject, "If I Were the Archbishop of Canterbury."

Answers came from people in nearl

Reading in Berkshire
St. Lawrence churchyard

GEOFFREY FISHER, ARCHBISHOP OF CANTERBURY
In full regalia to Westminster Abbey

ery class of life. One reader wrote: The church can't live with one foot in e past and one in the present. If I were e Archbishop of Canterbury, I would y to live in the present."

Another said: "If I were the Archshop, I would see that ordinands have pert advice in how to use modern ethods of communication. The church as something to communicate to us, it too often this skill has been left to e devil and his followers."

Lord Altrincham, Oxford graduate and itor, said: "As Archbishop, I should fuse to attend pompous evening functons dressed in knee breeches with a braided coat hung with decorations like a Christmas tree."

The prize-winning contribution, however, came from an active church woman who said: "We often hear the cry that the church needs good leaders; but it is quite untrue. The church has, and has always had, a Good Leader. What she really needs today is good followers, and that means us, just as much as the Archbishop of Canterbury."

THE PHYSICAL, mental and spiritual costs of two world wars within a generation, the scientific and technological developments of the 20th century and the rapidly changing nature of England's industrial society have converged with such a rapid tempo that the church finds herself standing on the sidelines. She no longer arranges the games nor calls the plays.

These developments are beginning to have their effect upon British life, especially her deep-rooted family life where the cleavages between the generations loom wider and wider. The church does not seem to relate itself too closely in its day-to-day life to the dangers to society but beneath the quiet religious scene there are stirrings of Christian concern and action. There is an awareness that all is not well and that something must be done to bridge the gap between the life of the church and the life of the people.

Billy Graham's campaigns made a wide impact upon the English people. Everyone spoke of him with admiration. When I raised his name while getting a haircut, the young barber said: "Yes, he was quite a showman."

But serious-minded English churchmen recognize that showmanship of the Graham variety alone will not cure their ills, nor bridge the gap. Because it deals

too superficially with British problems, they argue, it may do more harm than good.

Characteristic of their concern is the desire to make the Christian gospel more meaningful to the lives of the people. When the vicar of St. James' Church, Birmingham, read the lessons on the Sunday I preached, he prefaced each lesson with a description of its contents. I liked this innovation. It grew out of the "Parish and people" movement.

Aim of the movement is to produce Christ-linked church members through Christian cell groups, adult education courses, parish meetings and a renewed emphasis on the deeper meanings of the liturgy and sacraments.

The plan for a new service of baptism and confirmation, which bears only the slightest resemblance to those used during the past 400 years, promises to be another step in this direction.

SIMILAR DEVELOPMENTS are taking place in Scotland where Presbyterian Protestantism has strong roots. In the Wellington Church of Scotland, Glasgow, I heard the report of a member of the congregation who had just returned from the "Kirk Week" program in Dundee.

Following public sessions, small groups meet under the leadership of lay Christians: teachers, farmers, truck drivers, businessmen, doctors, housewives, industrialists, engineers. They work and pray for a revival of the spirit of evangelism among church members in factory, shop, school, office and farm.

Equally impressive was a clergyman's report on the Church of Scotland's program to reach the man in the street. The church has its own Sunday night soapbox orators in Brunswick Street—Glasgow's Hyde Park.

A sign pointing toward religious revival in Great Britain is a developing sense of Christian stewardship. This represents a new approach in fund raising for the work of English churches. Presently, men and money are equally in short supply.

THE CURATE in an Anglican parish began his duties on the Sunday I preached. He was 26, married with two children. His starting salary was eight pounds per week, plus house—at the present rate of exchange $22.40 a week.

In 1957, the annual basic salary for Congregational clergymen was $1,200, the equivalent to the salary of a 20-year-old civil service clerk.

The new scale of minimum salaries adopted by the Methodist conference which met in Bristol provided $984 a year for probationer ministers and up to $2,540 after 30 years. Cecil Northcott, England's correspondent for the *Christian Century*, reports that a survey of over 11,000 Church of England clergy showed an average yearly salary in 1957 of $2,082.

Salaries for other professional groups are in the same lower brackets. The new pay schedules for schoolteachers ranges from $1,456 to $2,800.

British young men must be prepared to face serious financial problems if they decide to become clergymen. There is a great shortage of pastors and practically every denomination depends on greater lay leadership. The Methodists alone have 20,000 lay preachers.

THE COST OF REPAIRS for English churches presents another problem. Of 14,000 parish churches, 8,000 were already old when the Mayflower landed at Plymouth Rock. While these ancient Norman churches add to England's beauty, they are expensive to keep in good condition.

SALISBURY, WILTSHIRE: ST. MARY'S CATHEDRAL BUILT 1220-1266

But a new spirit is at work in church
ving. One clergyman told me: "We
ave learned from America. Unlike the
candinavian state churches, we depend
sically on the giving of our members.
ike you, we need to adopt good business
rocedures in the raising and use of
urch funds."

Said one layman: "It is ludicrous that
any churches should rely for the major
rt of their finance on coins fished at
ndom out of a pocket or a handbag
henever their members happen to come
church. To depend on the profits of
occasional garden bazaar is equally
ly."

Back of this new emphasis is a deeper
iritual motivation. Sir Arthur Fforde,
rector of one of England's "Big Five"
nks, put it this way at a recent church
nference: "Have we lost sight of the
inciple that we are accountable to God
r the right use of all that we have?
ristian giving, whether of money or
rvice, is an activity of the spirit, and
the man who falls short here, falls short
of his true stature as a Christian."

Proportional giving for the church's
work is being emphasized. One bishop
suggested: "One hour of our time in
worship; one hour of our earnings for
God in money, as a minimum, each
week."

Heading up this effort to put church
finance on a sound basis is a non-profit
organization called, "Planned Giving,
Ltd." They report that, on the average,
income has increased threefold where
these "educators in Christian giving" are
followed.

THE REAL frontier facing the churches
of Britain is industrial labor. More than
one-half of Great Britain's population of
over 50 million are employed in some
230,000 factories.

Historically, Britain's free churches
(Methodist, Congregational, Baptist and
Presbyterian) have been closer to the
working man than the Church of Eng-

land. Many of the early trade union leaders were cradled in the life of these churches.

As I walked through the streets of Oldham, one of England's older industrial cities near Manchester, the Anglican vicar whom I accompanied was met on all sides by warm greetings. These people who lived in houses as bleak and dark as those to be found in the coal mining towns of Pennsylvania, held the young vicar in deep respect.

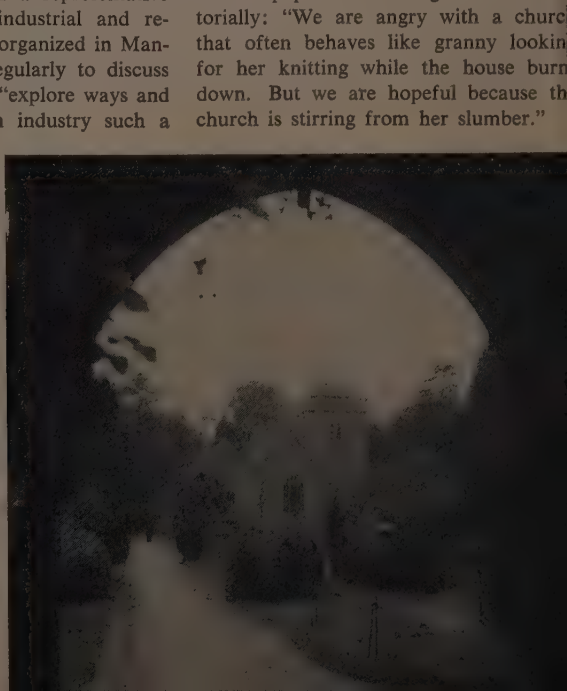
I sensed the same spirit as the chaplain made his way among the throngs of working families at one of Billy Butlin's famed "Holiday Camps" at Skegness. But this regard of the working man for the church is not enough. Steps are being taken to establish a deeper relationship.

A "Working Party on Christianity and Industry" consisting of a representative cross section of the industrial and religious leadership was organized in Manchester. They meet regularly to discuss their problems and to "explore ways and means for creating in industry such a concern for justice and fair dealing as will lead to better human relationships."

JUST AS THE CHURCHES reach out to the laymen to establish better understanding, there is a general trend toward closer co-operation among the established and the free churches themselves. The Anglican church is no longer the church of Henry VIII or the church that produced the revival of the Wesleys.

Churches learn from each other. Anglican services are simpler, Presbyterians and Baptists use the word "trespasses" in the Lord's Prayer. There is growing respect among church leaders. The British Council of Churches includes 12 church bodies.

All these are signs of a great reawakening. In themselves they are not enough but they may indicate a trend. As a church paper in Birmingham said editorially: "We are angry with a church that often behaves like granny looking for her knitting while the house burns down. But we are hopeful because the church is stirring from her slumber."



St. Gile's Church (Norman and early English) in Stoke Poges, Buckinghamshire. Poet Thomas Gray is buried in churchyard. Penns of Pennsylvania lived in the village for some time.

How to Make Your Home HELL'S KITCHEN

BY JOAN MILLER
DRAWINGS BY FRANK KLOS

DO YOU EVER wake up in the morning ust longing to spend your day being iserable?

Well, cheer up, it's not difficult, parcularly if you're a housewife and mother. ll you have to do is open your heart nd home to the Prince of Darkness and e'll be happy to create a perfectly miserble life for you and your family.

Getting Satan into your household is o trick at all. He is eager at all times o enter upon the slightest invitation.

One time-tested way to get him into our house is to stay in bed too long in he morning. The resulting hurry and onfusion will make him feel at home. He'll enjoy your sharp remarks, the chilren's demands for orange juice and toast, nd your husband's outburst of temper /hen he can't find a clean shirt.

Satan thrives in an atmosphere of nerous tension and haste, particularly at nealtime. He likes nothing better than stand-up breakfast at the kitchen ounter, with no time for family prayers r devotions. By the time your husband nd children have banged their ways out f the house, you'll discover that Satan has already managed to find a thoroughly comfortable spot for himself.

IN ORDER to keep him happy you'll have to serve him faithfully through the day. It's easy, but a few hints on how to please him may be helpful.

First, be sure you start your day in the right frame of mind. Don't allow yourself a smile, a happy thought, a prayer, or a remembrance of God's promises.

Look on the dark side of life: examine the sky for threatening clouds, think of all the mistakes you made yesterday, and all the dreary tasks that lie ahead of you today. Then read the morning newspaper for a bit of inspiration.

Read every word of the sensational crime stories on the front page. Perhaps you could telephone a friend and discuss with her the horrors of life. Be sure to point out that the younger generation is going to the dogs, that the weatherman predicts a tornado, and that you think your child's cold is developing into pneumonia.

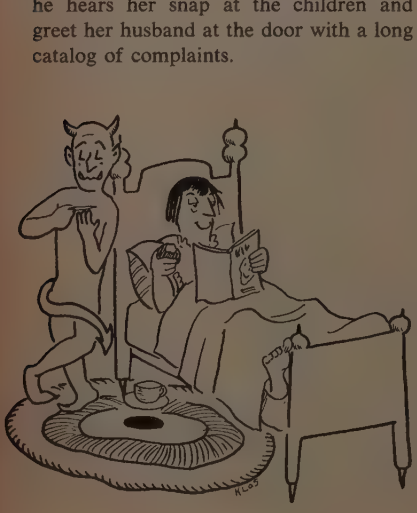
If she asks you about your health, be

honest. Tell her how you feel from your aching head down to your fallen arches. Satan may be the father of lies, but when it comes to your pains and problems he likes to have you tell the whole truth. Now, having established a thoroughly black mood, you can proceed to the business of the day.

And what business is that? Why, housework, of course. The devil loves women who take their housekeeping more seriously than anything else. His favorite slogan is, "Cleanliness is next to godliness."

With this motto in mind a woman will never do anything but rub, scrub, and scour. Her life will be absorbed by the process of keeping things clean. The ideal of godliness won't have a fighting chance with her. She will be much too busy cleaning the cupboards or polishing the silver.

She will also make a complete physical wreck of herself. By the time her family comes home for dinner she'll be exhausted. Satan will feel well served when he hears her snap at the children and greet her husband at the door with a long catalog of complaints.



The "clean" house will make the children feel edgy and ill-at-ease because almost anything they do will send you into a nervous fit. They must beware the track of mud on the freshly waxed floor, the sticky hand on the davenport, the cookie crumb on the hall carpet.

And they'll never dare invite their friends into the house to play. They'll soon learn to play out on the street or at other people's houses, where you won't have to know what they're doing.

Your husband will be able to relax at home—if he's lucky enough to find a cozy spot somewhere in the basement where he can kick off his shoes and read the evening paper in peace. Now with everyone out most of the time it should be easy to keep the house so clean that you and the devil can enjoy it.

SINCE YOU can't avoid all contact with your family and other people, you need a few principles to guide you in human relationships. One of the most important is always to expect perfection from others. This will give you plenty of opportunity to discourage everyone. Since no one is perfect you will never show any appreciation. This helps people to be on their toes, and keeps them from getting smug and complacent. It may even crush a sensitive person completely.

The important thing to remember is to keep pointing out everyone's failures and shortcomings. No matter how small the offense—keep harping on it. After a while you'll find yourself amazingly adept at the game of nagging.

In case a person shows improvement don't let him rest on his laurels. Go right on to the next thing. If your son comes home with all A's but one on his report card, concentrate on the B, and ask him why in the world he does so poorly in that subject.

And if your husband should ever get a
se you can always sigh wearily and
int out that many moons will pass be-
re you'll be wearing a mink cape like
e banker's wife next door.

Your judgment of others should of
urse be based on what they have, not
at they are. Measure their success in
ngibles. When your child brings home
new friend ask him what his father does
r a living and what section of town they
e in.

Serve Satan in your attitude toward
ving. He would always have you ask,
What will I get out of it?" before you
er your time, services, or money.

There are certain causes that you can
rdly avoid supporting—the church, or
e annual community fund drive (the
vil himself could barely escape these
o!). The secret here is to give as little
you dare—and to do that grudgingly.
ter all, you're not wealthy and you
ver know when you may need the
ney for yourself or your family. Life
so uncertain.

You'll be amazed how fast the children
tch on to this sort of thing. Before you
ow it they'll be taking money out of
e mission box in Sunday school, instead
putting it in.

Of course, make a great show of piety
your household. Never let it be said
at you don't take your religion seri-
sly. Be a thorough-going hypocrite.
rn family devotions into a tedious

chore, complete with long, formal prayers and long (preferably dull) scripture passages. The children will writhe and squirm as they begin to suspect that religion is really quite a bore.

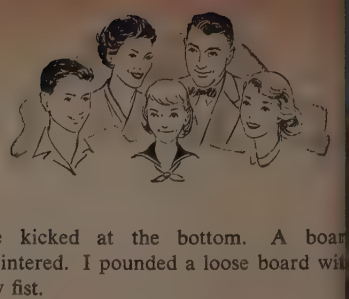
If you can add to this notion the feeling that Christian living is simply a list of do-nots, you'll swing them over to the devil's side in no time.

There are many other ways to serve Satan in your home. If you work at it you'll soon discover devilish schemes of your own.

Your rewards for serving him will be many. You'll be thoroughly miserable and your influence on others will be profound. Anyone who enters your house will feel a little more hopeless and discouraged after visiting you.

Except, of course, the devil. For him there'll be no place like home—yours.

FIVE MAKE A FAMILY



Work Party

THE FLAGSTONE terrace and fireplace that the Meltons built this spring have been well used. All summer they were a center for Karen and teen-age neighbors, Pete and his scout group, and Sue and her tousle-headed gang. Dan and I entertained our friends there frequently.

This past Saturday, a glorious fall day, Dan and I were looking over the ramshackle lean-to behind the garage. This is the one detraction from the Meltons' outdoor entertainment area. I've urged Dan to tear it down. Dan's answer is usually, "But, Connie, we've so many things stored there. Where would we put them?"

THIS SATURDAY I caught Dan in the right mood. He'd been at a church council meeting on Friday and heard of the white elephant sale the City Business Club was conducting. Anyone could bring anything, put it up for sale, and the club would receive part of the sale price and the donor would receive part.

"My idea, Connie, is to take a lot of this stuff to the sale."

"Good! How much can you spare?" I spoke ironically, because I didn't believe he could spare anything. That junk is so dear to him.

"I plan to get rid of the whole lot. Either at the sale or by hauling it to the disposal dump. And then we'll tear this old lean-to down. It spoils the looks of the terrace and fireplace."

Dan put his shoulder to the shed and leaned heavily. The whole shed gave a little. "Never realized it was so flimsy!" He kicked at the bottom. A boar splintered. I pounded a loose board wit my fist.

THE NOISE attracted Sue and Kare who were finishing dishes in the kitche "What are you doing?" Karen asked, i her adults-are-so-childish voice.

"What's going on? Let me kick," Su shouted.

"Hey, Mom! Get out of the way an let us men have a chance." That wa Pete rounding the corner, a neighbo hood pal in tow.

By this time, Dan had been into th garage and basement and reappeared i old trousers, carrying destruction tool

The two boys and Dan attacked th tar-papered roof. Sue and Karen and started to carry the shed's contents t the lawn.

"Just leave that stuff, Connie," Da called. "Monday's my day off. I'll mov stuff out and sort it for the sale or th dump. Pete can help me tear down th shed after school." He ripped off ar other section of paper. "I'm doing thi for fun. I didn't plan to start work to day."

The five Meltons and the extra bo made fun out of the job. We used an ol fence post as a battering ram, pulled a boards, ripped tar paper with a relish.

"What's going on here? Buildin something?" A male voice spoke behin me.

"Not building. Tearing down," I said thinking it was another of Pete's friends

"Let me help," the voice went on.

THIS TIME I whirled around. "Pastor anson! I thought . . ."

What a way to meet our new pastor n his first visit to the Melton home!

Pastor Hanson looked up and saw Dan, retched flat on the rickety roof. "Satury afternoon's a busy time for our conegation," Pastor said. "I stopped at astor Ittel's and he was washing porch indows—to relax after working on his nday sermon. Then I stopped at Mr. d Mrs. Detrand's and they were pullg up everything in the garden, getting it ady for winter. And now I stop at the eltons and they . . ."

Mrs. Hanson appeared around the gage. "I thought I'd investigate. I saw y husband disappear behind the house. ot a sight of him after that."

"We aren't paying a pastoral call," Pasr Hanson explained. "I came to pick some records you have. Pastor Ittel nt me to Bill Detrand, and Detrand sent e here."

"I know what you want," Dan said. Sue, will you bring that folder from y desk, please?"

SUE DROPPED a crowbar and ran to e house. Pastor Hanson stood for a oment. Then he took off his jacket, ng it on a tree limb, and picked up e's crowbar. "Haven't handled one of ese for ages." He put force on the owbar and boards began to buckle.

"What I like best is pulling nails from d boards," Mrs. Hanson confessed. "I'd e to help if I had a hammer."

Pete scurried to her side, dragging his ol chest. Threw the chest open, pointed three hammers. "Here—take your ck, Mrs. Hanson."

Mrs. Hanson laughed. "Let me at ose boards!"

"We welcome all helpers," I said. "No y, but lots of exercise."

"I wish our children were here," Mrs. Hanson said. "How they love to tear things down."

"Next time bring your children," Pete said, trying to be nonchalant but not succeeding. He's already told us that young Annaliese Hanson is his dream-beam.

"What an informal way of making your acquaintance," I said to Mrs. Hanson. "We've met three times since you moved here, but much more formally."

"This is the way I like to meet people," Mrs. Hanson said. "We may be in a ludicrous situation—on our knees pulling nails from old boards—but it's friendly."

"Good practice for me," Karen said. "We Luther Leaguers are planning a service project for the church this fall . . . like painting a Sunday school room or refinishing tables for the nursery. Something that will give everyone a chance to bang and slosh."

"Pastor Ittel can give your group some ideas," Pastor Hanson laughed as he ripped out another board. "We were talking this morning about things that could be done without much expense if we had a few volunteers."

"He'll be at our meeting," Karen said. "We'll ask his opinion. You'll be there, too?"

"How can we stay away," Mrs. Hanson said, "with a daughter who's dying to join Luther League?"

WE TALKED and worked for an hour. When the Hansons left, that old eyesore shed was only a shell. Of course, the shed's contents were revealed in all their untidy jumble.

Dan noticed my look. "Don't worry, Connie. I'll get rid of that stuff Monday and finish tearing down the shed. Yard's going to look nice without it."

Ha! I've been telling him that for years!

WORSHIP NOTEBOOK

"PLEASE, PRAY FOR ME"

THIS SUMMER I stopped in a church in a small English town. Like most such buildings it was quite old. Worshipers for several hundred years have scuffed deep grooves into the stone door sills at both entrances to the church. Inside, the deep-hued stained-glass windows admitted little of the brilliant morning sunlight, and as I stood in the back of the church I had to wait until my eyes became accustomed to the gloom.

There was little to distinguish it from many other churches in England. Only the faint lingering odor of incense and a flickering of candles attacked the senses.

I HAD TAKEN a few steps across the back of the church when my eye fell upon a large lectern. Two small books, their pages open to devotional readings, lay upon the sloping wood surface. Even this was not unusual, but what attracted my attention was what appeared to be a rather sloppy assortment of pieces of paper fastened all over the remaining desk space on the lectern.

Here were pieces of paper torn from spiral note pads, the backs of envelopes and postal cards, and occasionally a neatly typed piece of fibre board. Each of the pieces had a message—some scrawled, others printed, some hardly legible—but each had a purpose.

"Please pray for J—, a boy gravely injured in a motor accident and still insensible."

"Please pray for W—, a regular communicant, who is being persecuted for his devotion to the faith."

"Please pray for L—, age eight, now in hospital with leg trouble which is beginning to affect her spine. Thank you

"Please pray for an American J ju passing through your city who stopped i church to pray—very lonely."

"We would be very grateful for pra ers for a very sick man, F—. The ne six weeks may prove a most anxiou time."

CLOSE BY I found a card outlining th procedure. Persons who desired tha prayer be made for them were invited t note their petition on a piece of pape and leave it on the lectern. These remai upon the lectern for a week unless longer period of intercession is requested

My first reaction was not favorable I thought to myself, "Can't these peopl pray for themselves? Or is this simpl an opportunity for some frustrated per sons to draw attention to themselves?"

Thinking about the matter further a I went to my own prayers I began t change my mind. Are we not, accordin to the Scripture, commanded to pray fo others? St. Paul says: "I exhort there fore, that first of all, supplications, pray ers, *intercessions*, and giving of thanks be made for all men" (I Timothy 2:1) Intercessions means that one Christia offers a prayer on behalf of another. An this is the way it has always been. Nea the end of both of the epistles to th Thessalonians, the apostle uses the words "pray for us."

ISN'T THIS what we do in our liturgy each Lord's Day? In the Prayer of the Church there are several opportunities for intercessions. This is made clear by the rubric which precedes the prayer:

"If special prayers are desired by o

or the members of the Church, the Min-ister may make mention of them before eginning the Prayer of the Church, as ccasion may require, or as follows:

Intercessions: The prayers of the Church are asked for the following brethren who are sick (*or,* in adversity, *or* in suffering, *or,* in need): N.N.

A similar provision is made in the section "Intercessions" in "Collects and Prayers" on page 223 and 224 of *The Service Book and Hymnal.* Thus the Church in its official worship forms directs us to make intercessionary prayer.

BUT DOES this mean that such prayer is to be restricted only to the formal assembling of the congregation? Are intercessions the activity only of the corporate gathering of Christians we call the Church? Are we not, as individuals in the privacy of our "closets," to pray for others?

The answer to that question ought to be obvious. Of course we pray for others. Or should I say, "We *ought* to pray for others"? We ought also pray for ourselves but perhaps many people don't bother to pray at all. If you disagree, ask yourself just how much of your day is given to a conscious calling upon God in which you pour out your heart to him. By contrast, how much of your time do you spend each day in front of the television set?

When our daily life ceases to be the broad, smooth super-highway we expect it to be, then we pray. The bumpier the road, the more frequent and more fervent the prayer. In such moments we also pray for others. Sickness, calamity, misfortune may arouse our sympathy for our friends and relatives and neighbors and then we offer intercessions; but such prayer is not usually a part of our regular devotional life, *if one we have!*

THE CLUTTERED lectern in the little English church may have a lesson for us. We are all part of one another. What I do affects you and what you do has its influence upon me. This is true of the life of all men. But you and I as Christians enjoy a closer deeper unity and interdependence. We are parts of one body and so we act together.

Stop to think of those people you know and how under the hand of God their lives and yours take on more fully the purpose that God has intended for you both. Ought you not to pray for them, as they ought to pray for you? Aren't you denying your fellows something they need if by your prayers you can intercede for them? Once you begin to look about you and, in the spirit of Christ, think on how you pray for others, there is no limit to good to be done.

And where is it to stop? With all of the anxiety expressed in full paid ads deploring the recent visit of Premier Khrushchev to this country, how many people thought to offer a prayer?

Those who call themselves by the name of Jesus Christ should see that the power of prayer will ever be felt in the world.

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Problem couple

QUESTION: We are a Christian family. Among the children there is a daughter who is past 21, and has become engaged.

Her man is located at the nearby army base. He seemed to be a nice boy, so we invited him to dinner several times. Ella and Carl fell in love. Then we began to let him come whenever he was free. Later, because of the distance, we let him come on Friday and stay until Sunday evening. Often when we came home from church we'd sit and discuss the sermon. Ella was the founder of our youth group in the church. We were glad she got a Protestant boy.

Since Ella became 21 she doesn't go to church. She and Carl sleep late on Sunday morning, for he no longer wants to go to church. He has become sarcastic to us, and there have been some unpleasant scenes. He says to Ella, "I'm tired of taking your father's crap." He has expressed a wish to beat my husband, though he is a sick man. On one occasion I told her to pack up and leave, and I have refused to have Carl come here when it has been inconvenient. Now he comes, picks her up, and they go off together. When John was in the hospital Ella didn't even go to see him, but went off with Carl. We have now been so deeply hurt that we have resolved not to give her a wedding or even a gift.

What is the matter with Carl? He seems to have Ella under some kind of spell.

REPLY: From this distance it seems that neither Ella nor Carl is aware of the import of their actions. Neither seems to weigh carefully the matters in hand nor to envision what their future may be. If they marry some of the unfortunate qualities which both are displaying may be turned against one another, and tragedy will have arrived. I am giving you the name of a counseling service. If they will go and talk over their situation they may get some help. They should go separately—later they may wish to go together.

In looking back you can now see that it was a mistake to welcome Carl into your home so freely. Of course it seems the patriotic and good thing to show kindness to a service man away from home, but parents ought to know a good many things about a stranger before inviting him when there is an eligible daughter at home. You knew very little about him and his suitability for Ella. This is the kind of result one may expect.

You could ask your pastor to have a talk with them, if they are willing to go to him. Don't ask him to go after them. Unless they want to change things for the better, nothing will probably come out of any kind of interview. Perhaps you and John could create a pleasant situation and have a friendly talk with Ella. In any case, you and John ought to review your own attitudes and actions in connection with this case and discover whether you have made a mistake which you ought to correct. But there is no magical formula for the solution of such problems.

After a survey of the whole situation, and after all reasonable efforts have been made, you may be forced to the conclusion that you will have to accommodate yourselves to the situation as it is, and as it may develop. Be as pleasant as possible about the whole matter, and help them to make a success of their future. To show a continued antagonism may alienate both Ella and Carl, so that they may not wish to visit you in the future.

Letters regarding problems to be discussed in this "Clinic" may be sent to Dr. Rudisill at 359 N. West End Avenue, Lancaster, Penna.

"Because I wasn't getting enough sleep, my doctor started me on Postum!"

"There's nothing worse than staring at the ceiling all night. I know. I used to. Just too keyed up to sleep. And how tired I always was the next day!

"I finally went to the doctor. He said I might be drinking too much coffee. He explained that some people can't take all the caffein in coffee all the time, suggested Postum instead. Postum hasn't a speck of caffein in it, can't irritate your nerves or keep you awake.

"I took his advice. And in a few days I began to sleep better. Why don't you try Postum for 30 days? You'll like the way Postum tastes and the way you feel."

Postum is 100% coffee-free

Another fine product of General Foods

THE ACTS OF THE APOSTLES

There are many ways of escaping from Christ, and all are dangerous

Read Acts 26:1-20

THE STORY of Paul's conversion pictures a sinner's responses to Jesus Christ. Such responses do not belong to the first century only. They are ageless in their relevance. They are up-to-date for us too —cross-examining us as they did the participants in the action that day of long ago when Paul stood telling his story in the presence of the pagan glitter of Festus and the shameless elegance of Agrippa and Berenice.

These responses, progressively illustrated in the witness of Paul, are four at least: 1. Irritation. *It hurts you to kick against the goads.* 2. Interrogation. *Who are you, Lord?* 3. Illumination. *A light from heaven . . . shining.* 4. Impulsion. *I was not disobedient to the heavenly vision.*

"IT HURTS YOU to kick against the goads"—Acts 26:14.

"God is angry with me," said Luther one day to Staupitz.

"No," said the good monk, "you are angry with God."

It is high noon on the Damascus road. Saul and his companions are on their way to destroy the tiny Christian community there.

How big and brave and sure of himself Paul must feel as he and his weaponed cavalcade clatter along the rocky highway to the ancient city where his helpless victims are committing the intolerable crime of saying prayers in Jesus name.

Let the medieval artist in his painting put armor as heavy as he likes on this man Saul, and equip his companions with battle axes patterned after Goliath's own; still there's no security for Saul or assurance of victory. For his enemy is not in Damascus. His enemy is in his own soul, and he is beginning to know it. That is why he trembles and is afraid.

As he rides brutally on, a sullen rage seethes up in Saul's soul. What a pity that his rage is not against himself, the real enemy. It is boiling up against that Christ whom those scullions and dishwashers in Damascus are daring to worship.

What business has that crucified Nazarene (is he really dead?) to disturb us Pharisees and our splendid religion? Is he alive? No matter—we'll finish him off once and for all.

On to Damascus! We'll show that Christ how we deal with heretics.

The cavalcade reaches Salahijeh (according to tradition) and, with the next turn of the mountain trail, far ahead and below, the great plain comes in view and in the midst of it, glittering Damascus!

AT THIS instant precisely (tradition says it with a perfect ear for poetic fitness) comes the blazing flash of the sun of righteousness and the Christ's sudden voice with the terrible authority of a sonic boom.

And now Saul is lying on the rocky roadway, and making out the words of that awesome voice . . . *Saul, Saul, why do you persecute me? It hurts you to kick against the goads.*

Kicking against the goads—the phrase pictures man—like a stupid ox—striking out wildly against him whose outreaching grace, on the Damascus road of every

land and time, is seeking the soul of the sinner.

What am I to you, Jesus of Nazareth? Let me alone. Why do you trouble my conscience? Why must you keep on stirring up that horrible small voice in my soul? Away with you.

What business have you to thrust yourself into my awareness again and again? All I ask of you is that you let me alone. Why must you keep on and on and on . . . making me miserable about my way of life?

Why do you persecute me? Here is law hammering at Saul's soul-door, summoning him to trial before the Judge. The law of God—painful, terrible, awful. And yet good in its ministry. Saul said, long after (he was then Paul the apostle) that the law is our custodian to bring us to Christ (Galatians 3:24).

THE SUMMONS of God is an irritant both to the sinful individual and to sinful society. The world is up in arms against him who would be its Saviour. In a blind rage evoked often by remorse buried deep in hidden soul darkness, men cry, "Let us alone, Christ!"

How often this voice of rage is heard in the dog-eat-dog life of what we call business, or politics, or "society."

Keep God out of this!

We shall never be able, they cry, to exploit our fellows, and be free to grab what we want, until the ghost of Jesus Christ is laid.

We shall never be able freely to kill babies before birth, and practice progressive polygamy, and live the life of the barnyard until the ghost of Jesus Christ is laid.

We shall never be able to keep the races properly separated . . . we shall never be able to peddle vile drivel or picture it on the screen . . . we shall never be able to stir up hatreds among the creeds and nations for the sake of dirty dollars . . . until the ghost of Jesus Christ is laid.

(The best way to lay it, let it be noted, is to be a moderate church member or a conscienceless preacher looking for the applause of the crowd.) Saul simply could not stand the thought of Jesus Christ. Because Christ brought home to him his sin and his arrogant pride, he hated him with all the violent vigor of his untamed soul.

How often parish pastors come upon people in the plight of Saul. They hope to win them for the gracious Christ. But the response—sometimes spoken, sometimes unvoiced—is too often a bitter word, a word of pathos, a word of angry woe: *I want no Jesus Christ to think that he need ever die for me.*

CONSIDER SAUL once more. He had a great future as a professional theologian. He had gone to school in one of the best seminaries in the country. What a career lay ahead of him. But while he dreamed of his proudest hour (perhaps he'd make his way to the top and one day take Gamaliel's seat), in his soul's deeps doom lies in wait, and death.

On the Damascus road however he met Jesus Christ. He said Yes to him. By grace alone—there—in a blaze of light Saul became Paul.

Had he continued to kick against the goads, we should never have heard of him. But he made the excellent exchange. He responded to the heavenly voice. He experienced the new birth.

Paul put it this way: *The life I now live, I live by faith in the Son of God who loved me and gave himself for me* (Galatians 2:20).

What is my response to Jesus Christ?

—CHARLES B. FOELSCH

BOOKS

WHO ARE THE LAYMEN?

A Theology of the Laity. By Hendrick Kraemer. Westminster. 190 pages. $3.

This book by the well-known Dutch theologian is an elaboration of his 1958 Hulsean Lectures at Cambridge University. The key to the subject is the preposition "of" in the title. It is not a book of theology written down to and for the laity, but is an analysis of the status of the laity in the church.

As this layman understands—if he understands—Dr. Kraemer's position, the status of the laity has been oversimplified by a misinterpretation of the words "priesthood of believers" to mean the priesthood of all believers rather than the universal priesthood of believers.

Dr. Kraemer finds, nevertheless, that the laity theologically has a high status in the church. To suggest only a few points in his discourse, he points out that *laos,* the word for "people," and the root of the word laity does not mean the mob as distinguished from the elite but that it meant the people called, and is analogous to the very word *ecclesia,* which we transcribe into "church."

On the other hand, the words translated "minister" and "ministry" carry no inherent dignity above the dignity of Christian service, being translations of *diakonos* and *diakonia,* which meant servant and service.

Dr. Kraemer points out that while the church may not be of the world, it is inevitably in the world and that the layman, who being inevitably in the world and in the church, is ideally fitted to express the church in the world. He specifies lay individuals and associations that have been in advance of the church in the ecumenical Christian mission.

The author does not hesitate, however, to place squarely upon the shoulders of the laity a large part of the responsibility for their loss of status. By the same token it is pointed out that if they are to gain their rightful place, they must shake off their inertia and their "spiritual illiteracy."

The author does not conclude that there is to be no classification among church occupations. He recognizes that there is a diversity of talent and that all are not alike, but that each must serve his own capacity.

The book is a challenge both to the church and to its laity and deserves wide reading and serious study. JAMES F. HENNINGER

Allentown, Pa.

THE BIBLE AND HISTORY

Ancient Judaism and the New Testament. By Frederick C. Grant. Macmillan. 155 pages. $3.50.

The author of this book is the well-known professor of biblical theology at Union Seminary, New York. His thesis is presented in four parts which deal with 1) the present situation of theological thought with reference to the relation between ancient Judaism and the New Testament. Here he analyzes the disclosures of modern research on the problem and lays bare the ancient prejudices which still reign in the dogmas of our time. The whole situation rests upon the most glaring and inexcusable misinterpretations of historical facts which have now been made available to us in numerous first-hand studies and investigations.

2) The section on ancient Judaism is treated under four chapter headings: The Ancient Synagogue, The "Theology" of Judaism, The Messianic Hope, and Characteristic Features of Jewish Apocalyptic. Especially significant are the first three chapters which detail the most outstanding characteristics of the synagogue with respect to its origin, its liturgy, and the prayer emphasis in Judaism; the "theology" of Judaism which is of a very practical nature and never was formal or systematic in our sense of the word; the Messianic hope which interprets the Jewish idea of the Messiah, the concepts of Son of God and Son of Man, and the origin of the suffering Messiah.

3) Part three is concerned with the great historical facts of the New Testament—

Jesus the Galilean, The Gospel of the Kingdom of God and The Church's Heritage from Judaism. Jesus was a *historical* person, a Galilean, a child of his day and age. He was a Jew and never broke with his people, nor did he reject the basic religious teachings of Judaism. He was the culmination of the law and the prophets and never thought of himself as abrogating either. The church followed him, at least formally, in this, for she took over the Jewish Bible as her own and adopted many of the synagogal practices in her liturgy.

4) The last section, on Dogma and Ethics, is a devastating critique of the present dogmatic prison in which Protestantism is confined. While one may not agree with the author, generally or specifically, he cannot help but be challenged to give some thought to the serious threat of theological and popular dogmas to Protestantism today.

It may very well be that the type of theology which overtly or tacitly urges "students not to waste their time in historical, philological, exegetical, or archaeological studies . . . amounts to nothing more or less than that Protestantism should dig its own grave." Surely the author is right when he says that if our religion "substitutes an antiquated dogmatic interpretation for the modern historical interpretation of the Bible, Protestantism will have ceased to exist."

Gettysburg, Pa. J. M. MYERS

JEWISH CLASSIC

The Book of Tobit. An English translation with introduction and commentary by Frank Zimmermann. Harper. 190 pages. $5.

The Book of Tobit is seventh in the Dropsie College series of Jewish apocryphal literature, and it maintains the high standard of the earlier volumes. *Tobit* is a devotional legend dating in the main from the second century B.C. It is the story of an Israelite from the tribe of Naphtali who was deported to Assyria after the end of the Northern Kingdom. There, although many of his countrymen forsook the faith of Israel, Tobit remained faithful to God and, despite the misfortune of blindness and the malice of friend and foe, continued in works of mercy and in trust in God.

A minor religious classic, *Tobit* has been admired by Jew and Christian alike. In the preface to his translation of *Tobit*, Luther wrote, "If it is a history, then it is a fine, sacred history; if rather it is poetry, then it is truly a very beautiful, wholesome, useful poem and play of a gifted poet."

The editor of the present edition has provided an excellent introduction, with a good analysis of the book's relationships to world literature and to the life and thought of the Old Testament and Judaism. The original language of *Tobit* was probably Aramaic, later translated into Hebrew, and then into Greek, in which language the book has been preserved. In this edition, Dr. Zimmermann presents a carefully prepared eclectic text based upon the two principal Greek versions. The very readable English translation is accompanied by clear and interesting notes. Generous appendices, a selected bibliography, and an index complete this excellent volume.

Philadelphia ROBERT E. BORNEMANN

THOUGHT STARTERS

Preaching Values in the Epistles of Paul; Volume I—Romans and First Corinthians. By Halford E. Luccock. Harper. 220 pages. $3.50.

Any book from Halford E. Luccock may be counted on to be imaginative and stimulating. The author sets forth in this volume ideas for preaching from 72 passages in Romans and 10 in I Corinthians.

How his ideas glow and sparkle! No exegetical treatment is given the texts. Nor is the work a commentary. But here a master craftsman in sermonics reveals his skill.

The illustrations illumine. They breathe today's atmosphere and live today's life. They show the startling relevance between the problems common to both first-century and twentieth-century Christianity. The intricate art of communication of ideas here expresses itself at its best. This is a seed bed of suggestive thoughts for fuller development. WILLIAM E. EISENBERG

Winchester, Va.

Special Synod Convention to Hear Reorganization Plans

By WILLIAM L. PIFER

INDIANAPOLIS — Dr. Franklin Clark Fry, ULCA president, will be the United Lutheran Church representative at the special convention of the Indiana Synod, Oct. 26-27, in St. Mark's Church, Indianapolis.

The special meeting has been called: 1) to receive the report of the committee on synodical reorganization; 2) to consider capital fund appeals; 3) to consider the need for additional administrative personnel; and 4) to hear the report of the executive board on a hospitalization plan for the ministers of the synod.

Dr. Fry will interpret the proposed constitution of the future merged church.

Teaching Conferences Planned

SUNDAY SCHOOL teaching conferences sponsored by the Parish Education Committee in co-operation with the Board of Parish Education, ULCA, will be held at five points throughout the synod during October. Leaders of the two-day meetings are Miss Eleanore Gillstrom, Sister Sophie Damme, and Pastor Stanley Olson.

The conferences are slated for Richmond, St. Paul's Church, Oct. 18-19; Salem Church, New Augusta, Indianapolis, Oct. 20-21; Holy Trinity Church, Lafayette, Oct. 22-23; Faith Church, Ft. Wayne, Oct. 25-26; and First Church, Mishawaka, Oct. 27-28.

Mission Plans Building

PASTOR JOHN FRANK, of Messiah Mission, Ft. Wayne, conducted the Service of Blessing for the new church site. With the aid of the Board of American Missions, this year-old congregation has purchased four acres on the northwest corner of Stellhorn Rd. (Route 37) and the Meyer Rd., in northeast Ft. Wayne. Plans call for the construction of the first unit in 1960. Messiah Church has 203 baptized and 116 communing members.

Members of Messiah congregation gather for service of blessing at new church site in Ft. Wayne

Two Churches Break Ground

ADAMS CHURCH, Batesville, held groundreaking services for their new $30,000 parh education and fellowship unit on Oct. 4. 'his new addition will be the first major onstruction the 107-year-old congregation as attempted since 1871. The Rev. Philip arnhart is the present pastor.

GROUNDBREAKING services were held at dvent Church, Greenwood, Sept. 13, with astor Charles R. Anders officiating. Conruction of the first unit of this young conregation will begin immediately.

ST. PAUL'S CHURCH in Rockcreek Townhip, Wells County, celebrated its centennial ith Dr. Walter Wick, synod president, peaking. St. Paul's was organized July 30, 859, by the Rev. Hugh Wells, a traveling issionary. Present pastor is the Rev. Iarry Walmsley, serving since 1930.

Church Calls Drama Director

MRS. FRANK J. NTIBUS has accepted a call from Trinity Church, Ft. Vayne, to serve as irector of Religious Drama and ageantry, Dr. aul H. Krauss, he pastor, announced this nonth.

MRS. ANTIBUS

Mrs. Antibus ill make special se of the modern, complete little theater nd audio-visual equipment in Trinity's new ducational building to teach children and dults religion through creative dramatics, ageantry and audio-visuals.

She is an artist graduate of the Jordan Conservatory of Music, affiliated with Butler Jniversity, Indianapolis, and for ten years vas a member of its faculty. She was a tudent at the Major School of Acting, Hollywood, Calif., and broadcast her own rogram from the Warner Bros. Studio.

ILLINOIS

Integrated Church Panel Tells Story at Conference

By JOHN E. COOPERRIDER

CHICAGO — A Human Relations Conference, sponsored by the Committee on Social Missions of the Illinois Synod, was held Sept. 9-11 at the Bishop MacClaren Foundation, Sycamore, Ill.

Speakers included Dr. Joseph Sittler, of the Federated Theological Faculties, University of Chicago; Dr. Rufus Cornelsen, director of social action, ULCA; and Albert Schulze, sociologist, pastor and professor at Valparaiso University.

Purpose of the conference was to discover ways in which the church may lead in overcoming the distinctions of race, class, age, and nationality that separate men from one another.

An outstanding feature was a panel discussion by four members of the totally integrated Salem Church, Chicago (Aug.), two Negroes and two whites, who originally fought integration in the church.

They reviewed the problem of introducing integration back in 1949, shortly after the Rev. Phillip Johnson became pastor. One of the white men, on the church council at that time, confessed how he had fought it bitterly, but when asked how he felt about it now, answered, "How can I dislike this lady?" pointing to a Negro woman on the panel.

Dr. Sittler, assigned the subject "What Is the Church's Approach to Human Relations?" immediately reworded the theme, saying it ought to be, "What does the church have to say about the approach to human relations?"

He said that the church has this to say, "Our God is the God of creation who created all men, and who has redeemed all men, and this is the God with whom we are stuck whether we like it or not. The Negro is his creation too."

In regard to the ethics involved in human

relations, he said, "The church of the New Testament ordered its people. This is a place where the church today must order its people."

"We must go back to the teachings of Jesus," he continued. "If your neighbor doesn't have a coat, give him yours. If your neighbor hates you, love him."

New Litchfield Church Dedicated

MT. ZION CHURCH, Litchfield, the Rev. Wilbur M. Allen, pastor, dedicated the fourth church building in its 107 years on Aug. 23. Speakers were Dr. A. Howard Weeg, president of the Illinois Synod, and the Rev. Gilbert Saathoff, pastor of Holy Trinity Church, Burlington, Iowa, and a son of the congregation.

The new church, built around the old which was later removed, is of contemporary design with a nave seating 272 worshipers, and an overflow in the educational unit seating 100 more. There is a pastor's study and working sacristy off the chancel. The choir and organ with 922 pipes and 30 stops are located in the balcony.

Art glass windows portray the twelve apostles on one side of the church, and five of Jesus' parables on the other.

An educational wing houses the various departments of the church school in first floor and basement.

Two Rural Churches Disband, Members Join Olney Congregation

Pastor Earl Fritz receives large group of new members into Trinity Church, Olney, Illinois

TRINITY CHURCH, Olney, the Rev. Earl M. Fritz, pastor, in the course of a little over a month this summer received 133 new members, averaging about 25 per Sunday.

The new members came from two of the oldest rural congregations in the Illinois Synod, St. James' Church, Claremont, founded in 1842, and St. Paul's Church, Dundas, founded in 1869. Both churches voted to disband, recommending that their members join Trinity Church, founded in 1929. Almost all did, forming one strong united congregation in Richland County.

Reasons for the move to town were given as "difficulties in administering the rural churches caused by a shortage of pastors, the decreasing rural population, the trend to centralized activities in the towns, and the appeal of greater service in the working of the church by uniting our efforts."

Evangelism Efforts Intensified in Iowa Synod Churches

By ALFRED J. BEIL

DES MOINES — Year-round evangelism s becoming a routine part of church life in he synod. Congregations are reporting in-ensified evangelism efforts. The following ıave been invited to serve as missioners in owa: Pastor Lorin J. Wolff of St. John's Church, Bennington, Neb., at First Church, Newton; Dr. Edwin Moll, Madison, Wis., t First Church, Iowa City; Pastor Robert Lesher of Bethlehem United Church, Kansas City, at Bethlehem Church, Manly; and Pas-or Wilbur Wicklund, St. John's Church, Council Bluffs, at Trinity, Estherville.

An area evangelism mission was scheduled or Sept. 27 through Oct. 1. Participating ongregations include Grace Church, Alden, Minn.; Salem Church, Albert Lea, Minn.; Trinity Church, Estherville; Bethany Church, owa Falls; Bethlehem Church, Manly; Cen-ral Church, Mason City; Immanuel Church (Augustana), Swea City; and Trinity Church, Webster City.

The congregations in this area conducted Every-Member Visitations Sept. 13. A outh night and a workshop for lay leaders s a part of the program. Laymen took art in the services. Theme for the mission vas "His Cross—Your Hope."

THE YOUTH PROGRAM of St. Paul's Church, Postville, was revitalized this summer by a eam of caravaners from the Luther League of America, ac-cording to Pastor Charles Witt. Pictured at right are David Rhoads, of Hollidaysburg, Pa.; Evelyn Smith, Mt. Pleasant, N. C.; Pastor Witt, Eleanor Hauck, Cameron, N. C., and Horst Birkholzer, of Germany.

Mr. Birkholzer spent two months in the parish assisting Pastor Witt. He has completed his theological studies in Ger-many and received a master's degree in social ethics at Union Seminary, New York.

Camp Building Plans Prepared

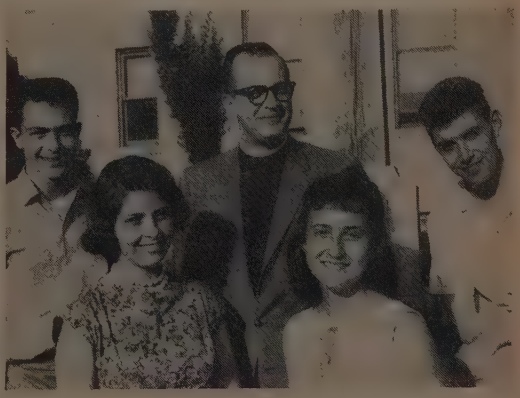
THE FIRST $75,000 investment in the pre-liminary building program of the synod youth camp will be made in 1960. A 130-acre farm on a half-mile shoreline on East Lake Okoboji was purchased in 1957 for $60,000. Pastor Russell Olson, Trinity Church, Sioux City, chairman of the De-velopment Committee, reports that the mas-ter plans will be ready for approval Dec. 1. Preparation is being made to use the camp for smaller groups during 1960.

Pastor Richard Otten, St. Mark's Church, Dubuque, director of the 1959 youth camp, reported to the synodical board that 166 intermediates, 131 seniors, and 45 staff members participated in the annual youth program at Walther League Camp, Lake Okoboji, Aug. 17-23.

Sioux City Lutherans Build Home

LUTHERANS of the Sioux City area are building the first unit of a three-million-dollar Home for the Aged called "The Mar-tin Luther Home."

The home should be ready for occupancy in about sixteen months. The construction was made possible by a financial drive in the community and among the Lutherans for $300,000, and by a FHA guaranteed loan of $890,000.



This is architect's sketch of proposed new First Church, in Topeka, Kansas. Sanctuary would seat 380, with choir and organ located in balcony. Facilities would include parking for 120 autos

CENTRAL STATES

Area Meetings Encourage Stewardship Improvement

By MARTIN G. SCHROEDER

OMAHA—Seven area stewardship meetings are underway in the Central States Synod. Laymen and pastors are brought together, discussing ways and means of encouraging more stewardship sensitiveness toward benevolent causes.

Traveling as a team for these seven meetings have been the Rev. Ivan Mattern, of St. Paul's Church, Wichita, Kan., and the Rev. Richard Peterman, stewardship secretary of the Illinois Synod.

At the last synodical convention, the stewardship committee was instructed to formulate a program. Congregations are encouraged to call special meetings for the purpose of renewing commitments to meeting minimum benevolent quotas, and to go beyond.

Sunday Schools Hold Convention

THE 36TH ANNUAL convention of the Northeast Sunday School Association was held Aug. 7 at St. John's Lutheran Church, Scribner, Neb., the Rev. Lester Lamm, pastor. The convention theme was "The Love of Christ Controls Us."

Miss Elaine Wagner, missionary to British Guiana on furlough, described Sunday school work being done among the Guianese. Other leaders on the convention program were Pastors Walter Rowoldt and Edward Meyer. Jerome Mark is the new president.

Scribner Church Dedicated

DEDICATION of the early American colonial designed Church of United Lutheran, Scribner, Neb., was held Aug. 23. The Rev. R. R. Pfeiffer is the pastor. The first pastor of the congregation, Dr. Alfred W. Young, currently Central States Synod president, was the dedicator and preacher. Also participating was Dr. P. W. H. Frederick, emeritus professor of Central Theological Seminary.

Architect for the new church was T. Norman Mansell, of Philadelphia. A project to obtain chancel furniture and new paraments was begun in January, 1958.

Mid-America Lutheran Groups Plan Evangelism Conference

MID-AMERICA Lutheran Evangelism Conference is to be held at Kountze Memorial Lutheran Church, Omaha, Neb., Jan. 26-31, 1960. "Christ Calls You" is the theme of the conference for pastors and laymen.

Churches approaching merger under the JCLU plan are sponsoring the event as their first authorized pre-merger evangelism effort.

Church Councilmen Stress Stewardship at Area Rallies

By E. RUDOLPH WALBORN

COLUMBUS — Ohio's church councilmen are being brought together in September and October to discuss "Spiritual and Practical Aspects of Stewardship as they apply to a Fuller Congregational Life." Meetings are sponsored by the stewardship committees of the four conferences and the synodical board.

Fall rallies began Sept. 20 at Columbus and Springfield with Pastors Willard I. Hackenberg, Canton, and Gideon C. Wick speaking. A third session for Dayton and Cincinnati area men was scheduled Oct. 4 with Pastor John E. Hydinger, Columbus, speaking.

Sept. 27 saw two rallies at Toledo and Findlay with laymen speaking on "The Church Councilman and His Task," "Good Business Practices," "The Five Stewardship Advances" and the "Church Councilman and the Budget."

Eastern Conference rallies will follow in November. Two Central Conference meetings brought 150 men together in June.

The meetings stress apportionment which, according to Synod Treasurer Andrew J. White, Jr., at the end of July needed emphasis to meet the 1959 budget for ULCA and congregational causes. In eight months $779,382.04 had been received, 46.48 per cent of the year's $1,675,908 quota. This was $7,000 more than in 1958, but a half per cent less of the quota.

Four Missions Being Developed

FOUR NEW MISSIONS in Ohio are under development as the result of work begun this summer at Stow (near Akron), Westlake (Cleveland), Brunswick (Medina), and Washington Court House (southwestern Ohio).

First services began Sept. 13 at Stow and Westlake. At Stow, Mission Developer Charles Wallick had 147 present in schoolhouse facilities; at Westlake well over 100 worshiped with Pastor Richard Knudten. Westlake services were also held in a school.

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OHIO . . .

At Brunswick, veteran Pastor James A. Miller returned to home mission work after 28 years at North Riverdale, Dayton, and ten years' service on the synodical board of home missions. Mrs. Miller is president of the Ohio United Lutheran Church Women. A survey showed 3,500 homes serving Cleveland commuters. Services will begin this month.

At Washington Court House, a rural county seat with industry, a group is preparing to organize the county's first Lutheran congregation. Pastor James A. Radabaugh, formerly at Mt. Clemens, Mich., returned to his home synod for work as mission developer.

Parsonages were purchased in each place by the synodical board of home missions.

The four new missions compare with five in both 1958 and 1957. Thirty-six missions in Ohio are now receiving salary support from the Board of American Missions, another five are receiving aid from the synodical board.

IN MIAMI, FLORIDA

St. Peter's

The New Cathedral of the South

33rd to 34th Avenue
on West Flagler Street

Worship
9:30 and 11 A.M.

Sunday School
9:30 A.M.

Co-Pastors
Carsten H. Ludder
John R. Taylor

air conditioned

CHRIST THE KING

LUTHERAN CHURCH IN THE LOOP

327 La Salle Street
(second floor)
CHICAGO

LLOYD L. BURKE, Pastor

Holy Communion 9:30 a.m.
Services 11 a.m. & 7 p.m.

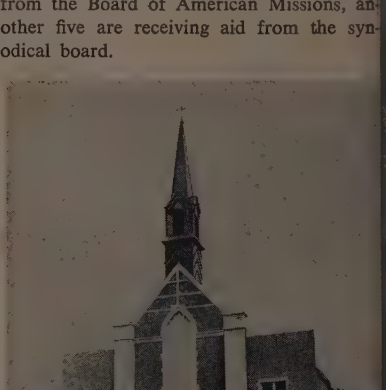
WEEKDAYS
12:10 p.m., 12:40 p.m.

PACIFIC LUTHERAN THEOLOGICAL **SEMINARY**

Charles B. Foelsch, Ph.D., Pres., Berkeley 8, Calif.

College young women, think—are you perhaps meant for Christian education leadership? We train young men for the ministry and young women to be pastors' assistants and Christian education leaders!

Students, apply early. New class limited to 30 students enters Sept. 5, 1960. Catalog.



New edifice of First Church, Shelby, Ohio

FIRST CHURCH, Shelby, is celebrating its centennial. Dr. G. Elson Ruff, editor of THE LUTHERAN, spoke at the opening services Sept. 20. Dr. Joseph Sittler, of Chicago, will speak on Oct. 11. A historical service was held Sept. 27.

The congregation is worshiping in a new $425,000 building, dedicated last May 10. It is the third church on the same site. An educational building erected in 1939 remains a part of the church plant, bringing its value to $650,000.

Dr. D. Bruce Young is pastor, and the Rev. Curtis B. A. Stacy is associate pastor. Dr. Young was formerly mayor and director

Continued on page 40

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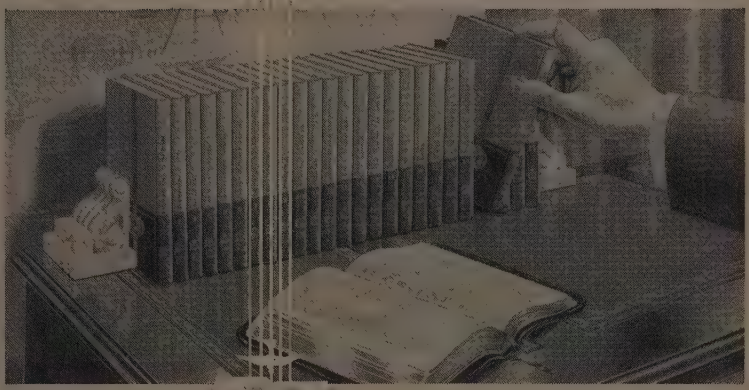

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OHIO . . .

Continued from page 38

of public service in Shelby, and has been chaplain of the local American Legion post for 30 years.

HOWARD MARKEN was commissioned for a three-year teaching assignment in Kumamoto, Japan, at a service in Jerusalem Church, Acme, Seville. Taking part were Pastor David L. Vikner, of the Board of Foreign Missions; Pastors Austin Shell, Charles Burkey and M. Glenn Bishop. When he returns Mr. Marken will attend a seminary to prepare for the ministry.

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MARYLAND

Negro Culture Topic Listed For Human Relations Study

By J. FRANK FIFE

BALTIMORE — Four Conferences on Human Relations will be conducted by the Maryland Synod's social missions committee. One in Baltimore will be Oct. 11; another at Reformation Church, Washington, Oct. 18. Dates for meetings at Cumberland and Hagerstown will be announced later.

The theme for the Baltimore and Washington conferences is "The Cultural Contributions of the Negro to Society." Professors from Howard University and Morgan College will be the speakers.

Pastor George Whetstone is chairman of the committee. Other members are Dr. Hans-Ludwig Wagner, Mrs. J. Frank Fife, and Dr. and Mrs. Otto Reimherr.

Lutheran Ministers' Meetings

ULCA PASTORS' MEETINGS this fall will be held at Zion Church, City Hall Plaza. The theme will be "Living Together in Our World."

At the Lutheran Ministers' Conference, including pastors of American Lutheran and Augustana churches, topics will be "The Ecumenical Movement," by Dr. Frederick K. Wentz, and "The Confessions of the Lutheran Church," by Dr. Martin J. Heinecken.

UNITED LUTHERAN CHURCH WOMEN of the synod will hold their annual convention Oct. 21-22 at Epiphany Church, Baltimore.

CITYWIDE church women's groups attended two mission study "Helpshops" during September at Holy Comforter Church.

Continued on page 42

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MD.: BALTIMORE . . .

Continued from page 40

Baltimore. They presented resources and program ideas for home and foreign topics.

Church Dedications Scheduled

TWO DEDICATIONS were scheduled on Sunday, Sept. 20. Georgetown Lutheran Church dedicated its new educational building, with Synod President J. Frank Fife officiating. The Rev. J. Glenn Boliek is the pastor.

St. John's Church, East Riverdale, dedicated its new air-conditioned church, with Dr. Fife preaching. The pastor is the Rev. Musser D. White.

ORDINATION of the Rev. Robert Harget Mack took place Sept. 6 in St. Mark's Church, Baltimore, with a sermon by the Rev. Robert Lang, Jr., of Harrisburg. Pastor Mack was to be installed at St. Paul's Church, Mt. Winans, Baltimore, Sept. 27.

The Rev. L. Crosby Deaton was installed as pastor of Holy Comforter Church, Baltimore, Sept. 13 by President Fife. Dr. Abdel Ross Wentz, who had been supply pastor, preached.

The Rev. Harry L. Biemiller, Jr., was installed as assistant pastor of Luther Place Memorial Church, Washington, on Sept. 13. Dr. Walter B. Freed, the pastor, preached.

PENNSYLVANIA

Augustana Pastor to Speak At Two Allegheny Meetings

By ROBERT G. SANDER

JOHNSTOWN—The Rev. E. Einar Kron, pastor of Bethany Lutheran Church, Olean, N. Y., and librarian of the New York Conference of the Augustana Church, will speak at the annual meetings of both the East and West Allegheny Conferences. He will present Augustana's history, its present organizational structure, and the church's attitude toward the coming merger.

West Allegheny's convention will be held Oct. 27 in Benscreek Church, near Johnstown. East Allegheny delegates will meet

Continued on page 44

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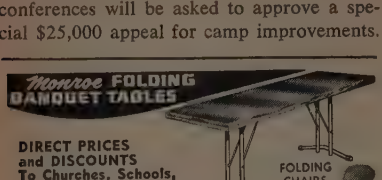
PA.: JOHNSTOWN . . .

Continued from page 42

in Bethany Church, Altoona, Oct. 29. Both conferences will be asked to approve a special $25,000 appeal for camp improvements.



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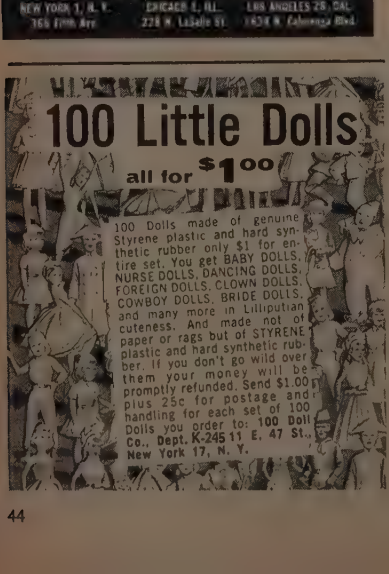
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Fall Evangelism Missions Open

THIRTY-FIVE of the 54 congregations c East Allegheny, and 47 of the 90 in We Allegheny, participated in early fall evar gelism missions.

The Rev. Herman D. Hammer, fur loughed missionary to Uruguay, spoke t pastors of the East Conference and serve as missioner to First Church, Altoona.

In the West Conference, leadership ra lies were held in Bedford, Somerset an Johnstown. Speakers were Dr. Robert W Koons of Sunbury, the Rev. James M Singer of Bloomsburg, and the Rev. E. Dal Click of Los Angeles.

Home to Be Ready Jan. 1

TARGET DATE for completion of the new $1,000,000-plus Johnstown unit of the Alle gheny Lutheran Home is Jan. 1. William Hancock, assistant to Dr. Luke H. Rhoads the pastor-superintendent, has been workin with the contractors and lining up a staff.

The 1959 membership campaign of the home's auxiliary was successful. Up to Sept 1 11,008 members had given $15,424 Thirty-eight congregations in the two con ferences have pledged to furnish rooms.

CONFERENCE-WIDE clothing drives ar planned for early November. Collection points will be Bedford, Everett, Somerse and Johnstown, Nov. 9; Altoona, Tyron and Hollidaysburg, Nov. 11. Clothing wil be sent to New Windsor, Md., for the Church World Service.

Leadership Training Planned

A LEADERSHIP training school will be held by the Johnstown area churches on six Sun day evenings beginning Oct. 11. The ses sions will be in Trinity Church. The Rev John A. Janisak will serve as dean.

Altoona district Lutherans will hold leadership school in Bethany Church on Monday evenings, Oct. 12 through Nov. 16 The Rev. Jerome V. Guss will be the dean

MT. ZION CHURCH, Glasgow, has $25,000 building and improvement program underway. Church school classrooms and fellowship hall will be added.

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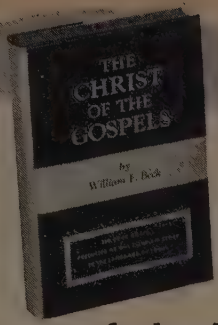

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Church Men Plan Convention at South Bend Oct. 12-14

THE UNITED LUTHERAN CHURCH MEN will meet in biennial convention Oct. 12-14 at Holy Trinity Lutheran Church, South Bend, Ind. Theme of the meeting is "You Have Been Called."

Outstanding speakers from several different areas of church life will be heard during the sessions. The Monday evening address will be given by Dr. Clarence C Stoughton, president of Wittenberg University, a member of the ULCM executive board, and former director of the Lutheran Laymen's Movement.

The Tuesday night banquet speaker will be Dr. Frank K. Efird, pastor of St. John's Church, Salisbury, N. C. He is a member of the Board of Parish Education, a trustee of Lenoir Rhyne College, and a member of the National Lutheran Council.

Dr. Franklin Clark Fry, ULCA president, and S. J. Patterson, of the department of men's work, National Council of Churches, also are scheduled to speak. The Rev. Robert J. Marshall, professor of Old Testament at Chicago Seminary and former pastor of Grace Church, Alhambra, Calif., is the convention chaplain.

Convention sessions will be held on Central Daylight Time, beginning at 1 P.M. Oct. 12 and concluding at noon, Oct. 14. Official convention hotel is the Pick-Oliver

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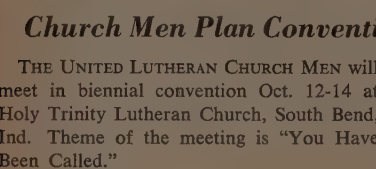

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ermantown Home Resident elebrates 100th Birthday

PHILADELPHIA — The 100th anniversary ar of the Lutheran Home for Orphans nd Aged, Germantown, finds one resident ceiving special attention. She is Mrs. ary Elizabeth Styer, who celebrated her 0th birthday on Sept. 22.

A resident of the home since 1953, Mrs. yer is affectionately known as "Granny." e is a warm-hearted, cheery person who joys reading her Bible, talking about her e, and keeping up with her home-town Quakertown, Pa.) paper. She used to attend . John's Church at Richlandtown, Bucks ounty.

Mrs. Styer received congratulatory notes om President Eisenhower and others, and plaque from the Philadelphia County edical Society. The city gave her a gold acelet to which St. John's Church added oss and coin attachments.

In addition, St. John's Church presented a ree-tier, 25-pound cake.

The Germantown Home held a big gar- n party Sept. 19 in honor of its anniver- ry. It is presently undergoing a million ollar expansion program, with a new wing most ready for occupancy.

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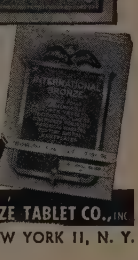

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NOVA SCOTIA

All Synod's Congregations Join in Evangelism Mission

By DOUGLAS A. CONRAD

HALIFAX—A synod-wide evangelism mission will be held from Oct. 13-23, with all the congregations co-operating. Thirteen guest missioners from the Eastern United States and Ontario will be working along with the pastors.

Dr. Walter E. Bock, of the Department of Evangelism of the ULCA, met recently with the pastors and chairmen of the various committees to complete plans for the mission.

The mission in First Lutheran Church, St. John, New Brunswick, will be held during the month of November.

THE REV. J. FRED NEUDOERFFER, of the Board of Foreign Missions, met in Halifax recently with the synod's committee on foreign missions, to make plans for the mission program in the synod for the coming year.

THE REV. LUKE BATDORF, formerly of Baltimore, Md., began his ministry in the Midville parish on the first of September. He was installed by the synod president on Sept. 24.

THE REV. WILLIAM KURSCHINSKI of Fort Erie, Ontario, has been called by the Board of American Missions to be mission developer in the province of Newfoundland. Pastor Kurschinski began his work Sept. 1 and will make his headquarters in St. John's.

Special Convention Notice

The Indiana Synod will meet in special convention, Oct. 26-27, in St. Mark's Church, Indianapolis, opening with Holy Communion at 9:30 A.M.

Purposes are 1) to receive the report of the committee on synodical reorganization, 2) to consider capital fund appeals, 3) to consider the need of additional personnel, and 4) to hear a report on a hospitalization plan for ministers.

—CHANGES OF PASTORATE—

OHIO

ACKEY, RICHARD E. From Bellville parish. To Holy Trinity Church, Toledo, assistant pastor.

DGEON, KENNETH J. From St. Paul's Church, Pleasant View. To St. Luke's Church, Toledo.

HMITT, EMMETT L. From Grace Church, Dayton. To Trinity Church, Versailles.

DUNG, ROBERT A. To Fourth Church, Springfield.

——DECEASED——

CHARLES H. ESSER, Kutztown, Pa., blisher, died Sept. 24. He was 67. Mr. ser was a past president of the Lutheran aymen's Movement, and was a member the boards of the Philadelphia Seminary d of Muhlenberg College. Muhlenberg arded him the doctor of letters degree in 56.

He is survived by his wife, Ruth Mae; a n, Jacob R.; and a daughter, Mrs. Jane ottlund. Funeral service was held Sept. 28 Trinity Church, Kutztown.

DR. CHARLES GALLATIN SHATZER, an emeritus of Wittenberg College, died pt. 12 at Springfield, Ohio. He was 81.

Dr. Shatzer graduated from Wittenberg 1900 and became instructor in science d mathematics there in 1901. He was an of the college from 1914 until he re- ed in 1946, with the exception of two ars (1923 to 1925) when he served as ecutive secretary of the Lutheran Lay- en's Movement.

He served a term as head of the National utheran Educational Conference and had en a member of the ULCA Board of ducation.

Susquehanna University awarded him the octor of science degree in 1921.

Surviving Dr. Shatzer are his wife, the rmer Catherine Greenawalt, and one aughter, Mrs. Fred Yeager, Fort Lauder- ale, Fla.

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IN CONCLUSION

SINCE I saw the piece in THE LUTHERAN last week entitled "No Smoking, Please" by Pastor George Derner, I cut my daily cigar quota in half. If the editor doesn't take the content of this magazine seriously, who would?

Seven days of self-control doesn't prove anything, of course. A few years ago I stopped smoking. Then one day while walking along the street I saw a man puffing a cigarette with smoke billowing out of his nose as if he were on fire. "How ridiculous," I thought, "for a man to turn himself into a chimney."

Then, realizing how evil it was to set myself up as a critic of my fellow-man, I hurried to the nearest drug store and bought a cigar to avert the dangers of self-righteousness. To be a judge of the habits of others, it seemed to me, was worse than being a chimney.

UNTIL RECENTLY the smoking question seemed to be a matter of personal preference. In the last four or five years statistical evidence has proved that cigarette smoking is a serious health hazard. Fifty-two per cent of the doctors used to be cigarette smokers, according to a survey in Massachusetts, and in five years the percentage dropped to 39. Numerous well-informed persons have quit smoking or have switched to cigars or pipes.

The problem, of course, is that smoking is powerfully habit-forming. Drinking alcoholic beverages is not so serious as smoking because drinking is not a habit. Except for persons who are potential alcoholics—who suffer from deep-lying compulsion to escape from inadequacies and frustrations by blurring their consciousness with liquor—drinking is relatively harmless.

But smoking is a drug habit. I remember an old man who told me he decided to quit smoking for five years. He did as he determined, but said he never for a single day lost the hankering for a smoke. And five years later, to the exact day, he began smoking again. My favorite uncle (Dr. Henry W. Elson) told me he considered smoking as essential to him as eating (he lived to be 96).

IF I were a "personal counselor" to young people who are still free to determine whether they will be smokers, I would advise them very solemnly to keep alive their option. Smoke for a week or two, if you wish, and then don't smoke for a week or two. If you find you have trouble breaking off, quit completely until you are entirely sure you have the habit under control.

There isn't any doubt, among people who have long experience in smoking, that this pastime is most pleasant. It brings relaxation and quiet contemplation. I haven't heard, amid all the reports of Nikita Khrushchev's visit to America, whether he is or is not a smoker. But I would suspect he is not. A man could hardly be so violent in his aggressions and so brutal in his crimes against humanity if he took time for a gentle inhalation of the comforting tobacco leaves.

But if seared lungs and faltering hearts are the results of smoking, the price is too high. People managed to live in tranquility in the western European nations a good many centuries before the first tobacco was imported from the newly discovered America. I suspect that evidence against tobacco is now piling up in such convincing amounts that within a few decades only the hopelessly habituated old-timers will be smoking.

—ELSON RUFF

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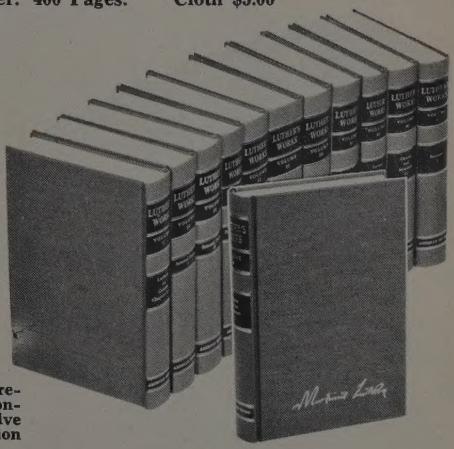

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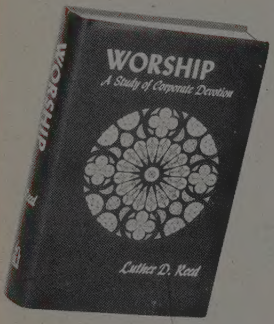

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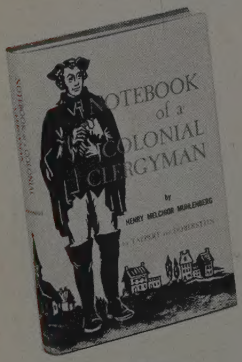

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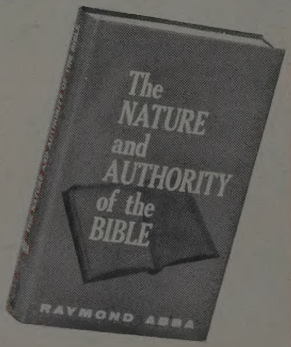

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